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poverty of the Confederacy is well shown. Currency certificates were issued even by individuals—as by one fellow in Richmond, whose office was a small shed in a vacant coal-yard, containing a table, a small safe, a stack of sheets of bills and a stout pair of shears, and whose means of redemption were unknown. Iron became so scarce that furloughs were offered the soldiers as prizes for the most scrap iron collected, and men were known to start for shells even before they had exploded! The need of soldiers brought all men of fighting age into service, and age-limits were stretched far. Of the Wise family, within three years, the ex-governor, three of his sons and nine nephews had enlisted; and two of them had been killed and six wounded. Our author did some thrilling despatch work for General Lee, at the close of the war. The General then told the boy that the war was nearing the end which he had expected from the first. When Wise reached Richmond with some of the flotsam and jetsam of the Army of Virginia, he found men of the highest social standing trying to earn a living by any kind of work, some of it work like driving depot-wagons, which the negroes, busy in celebrating their freedom, had given up.

Mr. Wise accepts gladly the new era, but wishes that the old era may not be misunderstood. He makes one statement, which is heard occasionally, apparently taken for granted on general principles, that the Virginians, being opposed to slavery, would have worked out some practical plan for gradual abolition but for the abolitionists. He goes so far as to lay the blame on John Brown, saying that it was hard that the course of events toward emancipation should have been warped by one mad man. Recalling that such men as Washington and Jefferson found public opinion in Virginia, soon after the Revolutionary War and before the invention of the cotton-gin, opposed to any measure for abolition, we believe that any plan for it suggested by a Virginian after cotton had become a power and slavery had gotten into politics would have been as unacceptable to the South as the logic of Mr. Lincoln's Springfield and Cooper Union speeches, with which Mr. Wise even now is not much impressed.

The general reader would value this work more if some details which are not of general interest, together with a few adjectives here and there, had been omitted.

*Nos Estados Unidos.* Impressões Políticas e Sociaes. Por [MANOEL DA] OLIVEIRA LIMA, da Academia Brasileira. (Leipzig: F. A. Brockhaus. 1899. Pp. 524.)

If it is true, as a writer in the October number of *La España Moderna* declares, that the absorbing thought of all intelligent minds in South America is what is generally called *Peligros Americanos*, in other words, the danger of annexation and absorption by the United States, then any contribution to a better understanding between Latin-America and ourselves will promote in no small degree, the advancement of peace and

the best interests of American civilization. Such a work has been undertaken by the Secretary of the Brazilian Legation in Washington in a series of essays published during the last four years in the *Revista Brasileira* and in letters to the *Rio Jornal do Commercio* and now collected under the above title.

Mr. Oliveira records his impressions and reflections under the following titles: "The Negro Problem"; "Effects of Immigration"; "Characteristics of the People"; "Influence of Woman"; "Society"; "The Political Fashion-Plate"; "Catholicism and Education"; "American Authors"; "Foreign Policy"; "Relations of Brazil with the United States"; "Colonial Policy." An American reader will naturally turn first to the last three chapters and to the one on the negro problem. In regard to this question in our Southern states, Mr. Oliveira sees no solution until the whites feel absolutely assured of their supremacy and security and the negroes resign themselves to social inferiority. It is uncertainty as to the future and, at bottom, the fear of the lapse of European civilization that gives occasion to the horrors of lynching. In Brazil, in the absence of so violent a race prejudice, the problem is different. What is there needed is a vigorous reinforcement of the white element by European immigration to prevent the decay of culture that otherwise will follow amalgamation.

Our foreign policy has been characterized, Mr. Oliveira says, by two qualities: Continuity and energy. In regard to our predominance in America he remarks: "Although at the end of the century we find a Chile abounding in energy and an Argentine people rich in its future, no American Republic can, even imperfectly, compare with the United States in the spread of a fusing population, in industrial development, in intellectual, not merely literary, progress, in energy, wealth, and splendor. The preponderance, then, of the United States is more than an obvious purpose, it is a necessary condition, and an inevitable result" (p. 365-366). On the other hand, "To express apprehensions of absorption is to confess inability to cope with the conflicts of civilization" (p. 453). As a whole the review of our foreign policy is an admirable specimen of impartial history.

In discussing religion the author says that American Catholicism, without a shadow of doubt, will be the Catholicism of the future. In the United States "the Roman system, nineteen centuries old and essentially progressive in its unchangeableness, shows itself to-day less reactionary, more liberal, more evangelical, in a word, more Christian than elsewhere." The opening sentence of the long chapter on our domestic politics, entitled "The Political Fashion-Plate," reveals the motive of Mr. Oliveira's conscientious and faithful portrayal of our national life and character. "The United States are, to-day, our fashion-plate in politics as was England in the time of the Constitutional monarchy, and our legislators now have recourse to Hamilton and Marshall, Story and Cooley as they formerly appealed to Blackstone and Bagehot, to Freeman and to Macaulay." The good and the bad sides of our politics are

set forth with a poise of judgment and a scientific detachment that remind one of Bryce and Tocqueville. That like both of these great publicists, so careful a student and observer from South America as Mr. Oliveira proves himself to be should feel and show a sincere admiration for the United States is a legitimate cause for gratification. A translation of this book into English would be welcomed here, but a translation of it into Spanish would render a great service to the cause of inter-American comity and friendly understanding.

EDWARD G. BOURNE.

The *Transactions of the Royal Historical Society*, Vol. XIII., contain the usual amount of interesting matter. Mr. C. H. Firth, in "The Raising of the Ironsides," describes the arms, equipment, horses, pay, maintenance, medical and religious organization, and discipline of Cromwell's famous regiment, with some words upon the Squire imposture, and five notes of Cromwell's from the Exchequer MSS. in the Record Office. The paper contains several additions to the studies of Colonel Ross and Alfred Kingston, but differs from the former in describing Cromwell's troops as harquebusiers and not cuirassiers. F. Hermia Durham, "The Relation of the Crown to Trade under James I." (the Alexander Prize Essay for 1898), discusses the economic changes of that time in commerce, agriculture, and currency. Dr. James Gairdner, "The Fall of Cardinal Wolsey," asserts the injustice of the Parliamentary procedure against Wolsey. And Mr. Frank H. Hill, in "Pitt and Peel, 1783-4, 1834-5," treats some questions of cabinet government.

There are also two papers in the field of general European history. In the first of these, "Politics at the Council of Constance," the Rev. J. N. Figgis holds that the Council of Constance first exhibited the conflicts of pure politics on the grand scale, in affirming the constitutional doctrine of popular sovereignty, and in exalting the principle of utility to the level of a divine ordinance. In the second, the "Origin and Early History of Double Monasteries," Miss Mary Bateson takes issue with M. Varin, who, in his *Mémoire sur les Causes de la Dissidence entre l'Eglise Bretonne et l'Eglise Romaine*, 1858, sought to prove that St. Rhadegund's foundation at Poitiers was the first example of a double monastery, or monastery for men and women, in Western Europe, and of Irish origin. Miss Bateson shows, with abundant evidence in support of her conclusions, that double monasteries arose in many countries and at many times as the natural sequel to an outburst of religious enthusiasm.

*History of Ancient Philosophy.* By Dr. W. Windelband, Professor of Philosophy in the University of Strassburg. Authorized translation by Herbert Ernest Cushman, Ph.D., Instructor in Philosophy in Tufts College. From the second German edition. (New York, Scribner, pp. xv, 393). This volume is a translation of Professor Windelband's *Geschichte der Alten Philosophie*, which for several years has been accessible